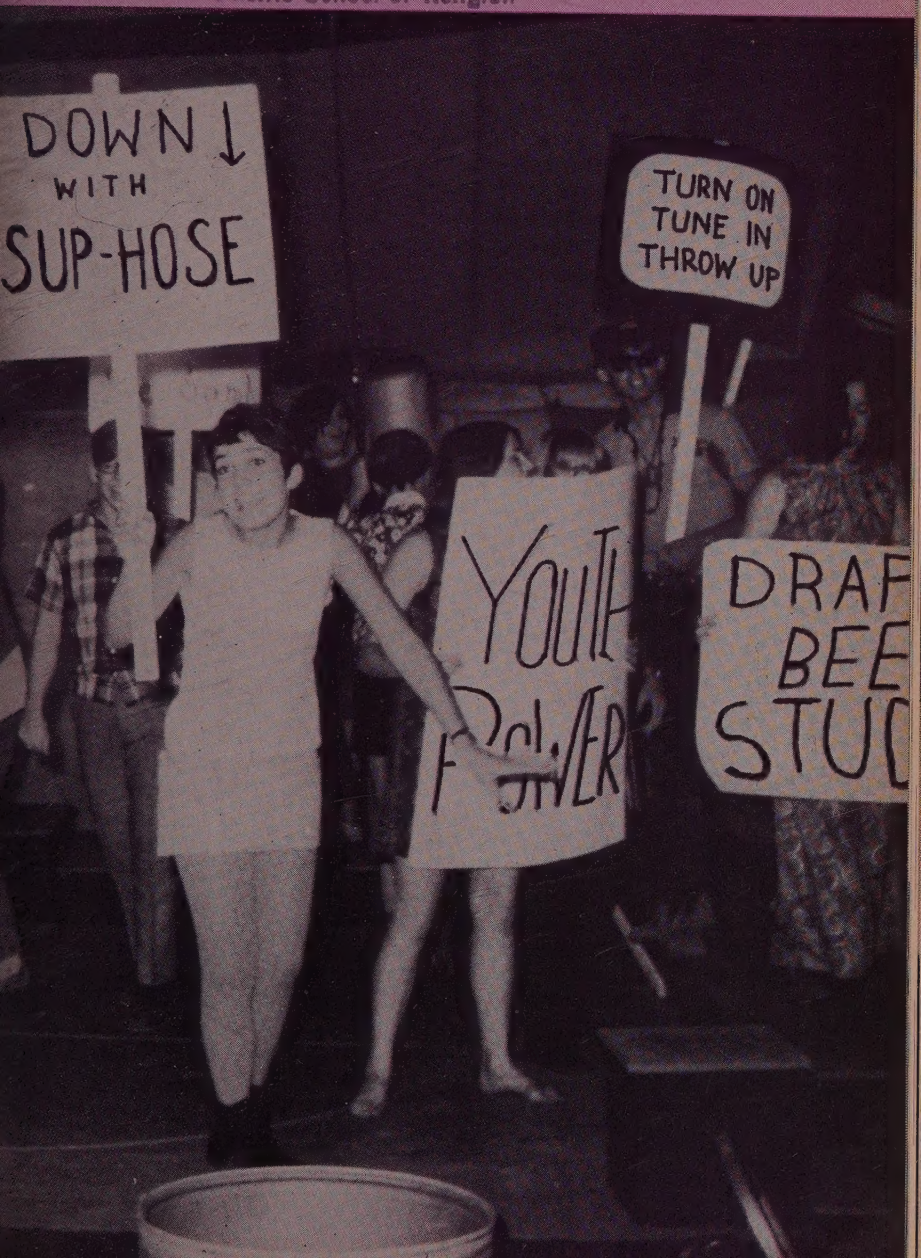
Youth!

"IT'S HAPPENING" AT THE OHIO STATE FAIR

DR. MARY CALDERONE DISCUSSES SEXUALITY

HOW DO YOU SERVE YOUR COUNTRY BEST?

Pacific School of Religion



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Cover photo by Leo Keil.

down the road. Some of their wom
assured the cast of "It's Happening" t
they were going to Hell.

But the purpose of the production
General Synod or the Fair was
same: to encourage dialogue. To
this, the revue-type numbers took a lo
at the world through very critical te
age eyes. Musical numbers explored
loneliness of the individual, the desire
persons to be themselves, the lack of
derstanding between youth and adu
the lure of escape through LSD. T
skits probed, with a very sharp kn
race relations and politics. The prod
tion opened with two numbers, "Cr
tion Ballet" and "It's Fall-time Agai
which portrayed the beauty of creat
and goodness of man in relationship
God. It ended with two songs,
You Have to Die to Grow Old?"
"If There's a Possibility," which sea
for an answer to the problems the m
portion of the production described.

The production achieved its purp
People had questions and / or c
ments. They stayed after each show
enter into conversation with the
members. Their questions and c
ments were varied: "I think you're
pressing opinions not of the whole yo
scene, but only of a small, leftist gr
of students and young people."
say you're against stereotyping (in
number "I Want to Be Me"), bu
think the whole show is guilty of
kind of stereotyping." "Why have
included that LSD scene; do you th
hippies have the answer?" "Yo
pointed out what's wrong, but you di
give any answers. What's your ans
to this problem?" "Where was Goo
all this?" "I think the LSD scene

FUGUE

YOUTH WORDS:
We're the now generation
Where the action is
We are happening all over
Not was or will be but is
We're a swinging crowd
Man, we play it cool
Always on the go go
That's our golden rule.
We just never lose our cool
Keep it nice and smooth
We're independent but dependable
In everything we do.

ADULT WORDS:
Youth! Youth!
All youth are disrespectful
Inconsiderate!
All youth are totally shameless,
Unregenerate!
Whatever they are doing,
Must always be a game,
But just what they are doing,
Betrays their brains are lame.
Why can't they grow up?
Why don't they grow up?
Why can't they grow up?
Be adults, and conform?

very well done, but I'd hate to come in in the middle of it." "I thinl communicates." "People might be worried because of the opening sta ment about this being a church production and think this is going to a sermon or something and leave." "I saw an announcement about t in the paper, but had a hard time finding it." There were requests to t the production to other localities and opportunity for two TV appearanc

The cast responded, explaining their feelings about the show and w the church was doing it. "In spite of the system, I haven't dropped c I'm concerned about people." "Everything was exaggerated—hitting h —we wanted to put that across, hoping to make an impression so tha wouldn't fall in between nothing and everything." "A lot of adults s that our generation is no different from all the rest and we're just see normal teenagers trying to rebel against everything that the adults h set up, and they said we shouldn't have gone to all the trouble to do t because it's old hat. But, our generation isn't like every other one. is different. And I don't think they really saw that."

A good number of questions from the audience concerned the group self, who the kids were, how they had become involved, how long t had rehearsed.

The answers to these questions are as unusual as the show itself. T group was recruited through summer-conference type announcements s out by the Ohio Conference office. The young people who were accep for the "conference" then came together with a "faculty" of adults for days of work, study, and play. During those ten days, they saw the sc for the first time, reacted to it and discussed it and the issues upon wh it is based, were assigned parts, memorized lines, learned songs and da routines, built scenery, helped with costumes, did lighting, and fina had their first production. In addition, they found time for extra read and study, a little recreation, and managed to squeeze in eating and sleep

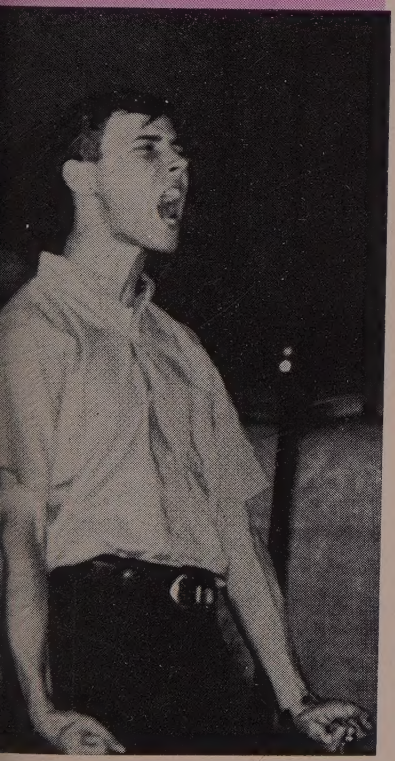
Many in the cast had done some acting or singing before. Some of th —especially the musicians and the dancers in the creation ballet— studied and performed semi-professionally. Some had never been in sort of show before. They were from all sorts of religious backgrou Episcopalians, Methodists, U.C.C., Presbyterian, Roman Catholic.

At the beginning of the week together, the kids were asked to write their feelings about the youth theme. Some of their statements were lated and mimeographed for distribution at the first production. Her what Anita Clevenger wrote: "We want many things. We want to g up, to be as adult as possible. We are flattered when someone gue our age to be more than it is. The biggest dreams are dreams of hav our own say, having our own lives, changing the world to what it sho be. But some of us are frightened. Frightened of carrying a briefc of living in one of a long line of identical houses, of not being able to derstand our own children. Frightened of walking past breath-taking bea

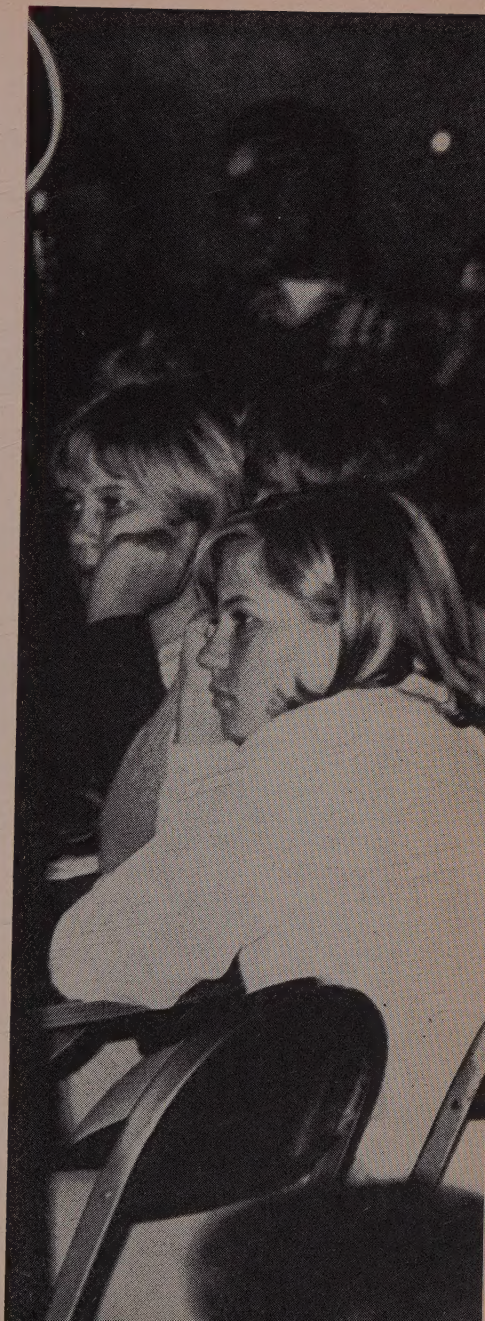
I WANT TO BE ME, ME, FREE! FREE TO CHOOSE, FREE TO LIVE, FREE TO DIE . . . FREE. . . . DO YOU HEAR? . . . FREE!

I don't want your grey-flannel straight jackets and your little urban square boxes of two-faced, double-standard, middle-classed morality and respectability. You can keep that box. I want to be me!

You want to see a little production? Well as soon as the fellows have their costumes created, you'll be seeing it in color and all alive on Channel 5.



s by Leo Keil



and not having time to stop and become an enraptured spectator of loveliness. Frightened of being captured in a daily pattern with no ti or desire to really think and carry out dreams long hidden in the ba of our minds.

"Tomorrow will know if our fears are true or our most tentative drea will be shattered or brought to life. The dreams of doing something rea helpful and important—of education, of being an individual of love, peace, of brotherhood, are not really unusual. But just in case we mysteriously conform at the age of 25, saying the same things as eve one else and echoing our 'duly elected leaders,' we want to see as mu as possible, talk openly, listen intently, have many varied experiences a live life fully. Tomorrow will come with its unforseen circumstances, we're going to be young today."

When the opportunity came to take "It's Happening" to the Ohio St Fair, its director (and also main author and composer), the Rev. Jar Egbert of Plymouth Congregational Church in Cincinnati, set to w reassembling his cast. Some substitutions were necessary, but most the original group were present in Columbus for the one day of rehea and preparation before they settled into the pattern of three shows a (30 shows in all) for the length of the Fair. A new song and two s were added to the show. One of the original, longer numbers was delet The order of numbers was varied from show to show.

The group lived, dormitory style, at the United Christian Fellows Center of Ohio State University. Their mornings were spent in househ duties and discussion groups, with special time for seeing some of museums and sights of Columbus. Then it was off to the fair grounds lunch and the two o'clock production.

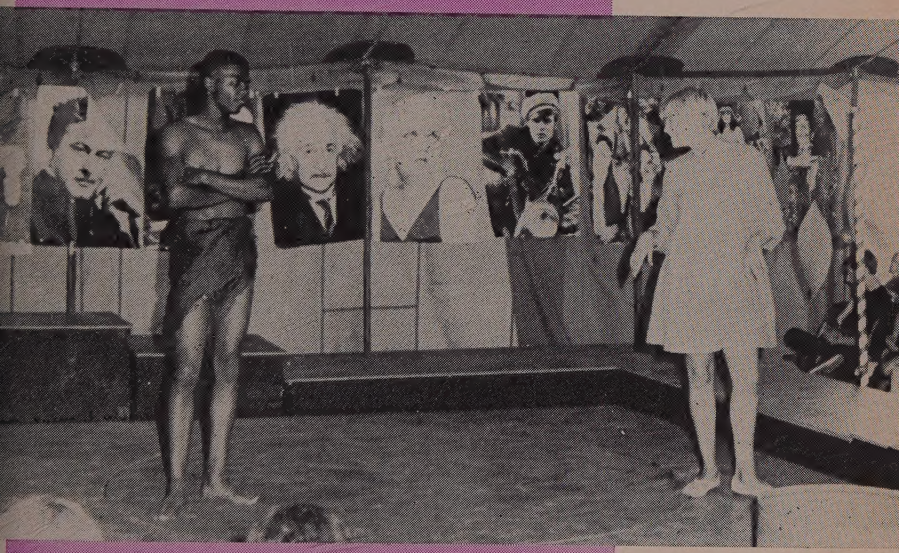
For the youth and adults who were part of the cast and crew of "It's H pening—the Youth Scene Today", the ten days of performances at Ohio State Fair were both enjoyable and hard work. They had to th through their own beliefs and the purpose of the show in order to exp it to each new group of spectators. As for the police, signs were retur and there was no further checking.

For the audiences, this was a new look at the church—at the chu concerned for the world—concerned for young people seeking to und stand this world—and encouraging youth and adults to talk together ab faith and life. The major criticism of the production was that it offe no solution to the problems. It didn't, but such critics missed the po It said to youth and adults, these are the problems, take your Chris faith and find your own solutions.

If there's a possibility for you And a possibility for me,
Then there's a possibility for the world, yes-siree,
If you can have a chance To stand up and be,
Then, God, let there be That possibility. ▼

Devil: Right, right, right, man! You're a goooood boy! I mean seriously, man. Goody-good! You're clean-cut, honest, dependable, hard-working. Real good!

Adam: Do you really think so?



Devil: Do I think so, boy! Let me tell you something! Man, I could spot you in a crowd. You'll be a leader, and yet, you're modest and sincere as well.

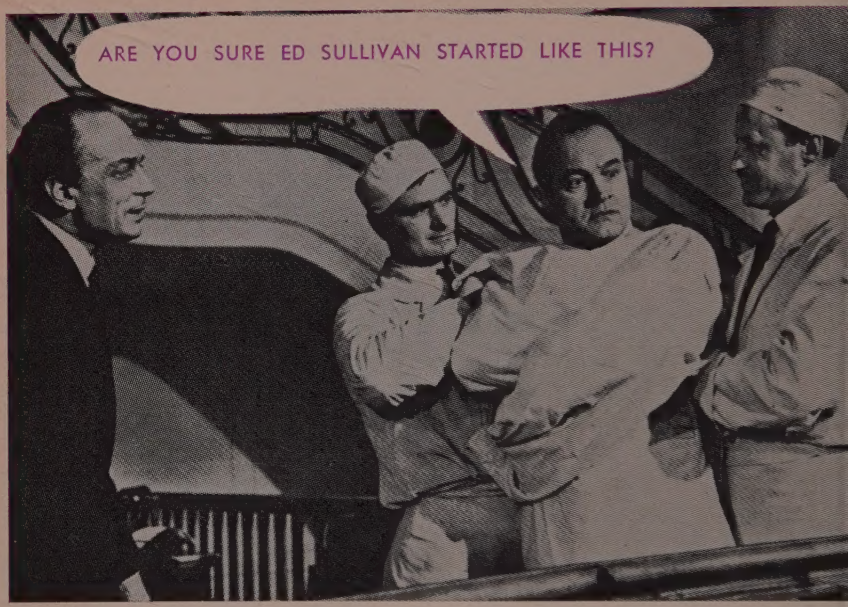
Adam (Blushing): Gosh, serpent, . . . you, you, don't mind if I call you serpent, do you? I, I really think you're flattering me! (Pause) But, . . . I do try, though.

Devil: Sure, you try! And you do a damned good job, if I say so myself! I bet God is really happy with you.

Adam: Well, . . . I . . .

Devil: Say, Adam, you see that tree, . . . over there . . . (They walk off.)

READERS . . . WRITE THEIR OWN CAPTIONS-



Caption by Zion Evangelical and Reformed Church, Le Sueur, M

SOME OTHER CAPTIONS SUBMITTED . . .

I DON'T CARE WHAT YOU DO, I STILL WON'T KISS PHYLLIS DILLER!
—Joseph Croft / Phila., Pa.

YOU COULD TORTURE ME FOR THIS, BUT YOU HAVE BAD BREATH!
—Adam Martinsek / Carbondale, Ill.

ARE YOU FELLAS SURE THIS WILL CURE MY "NAIL-BITING" HABIT?
—Betty Kreiger / Douglassville, Pa.

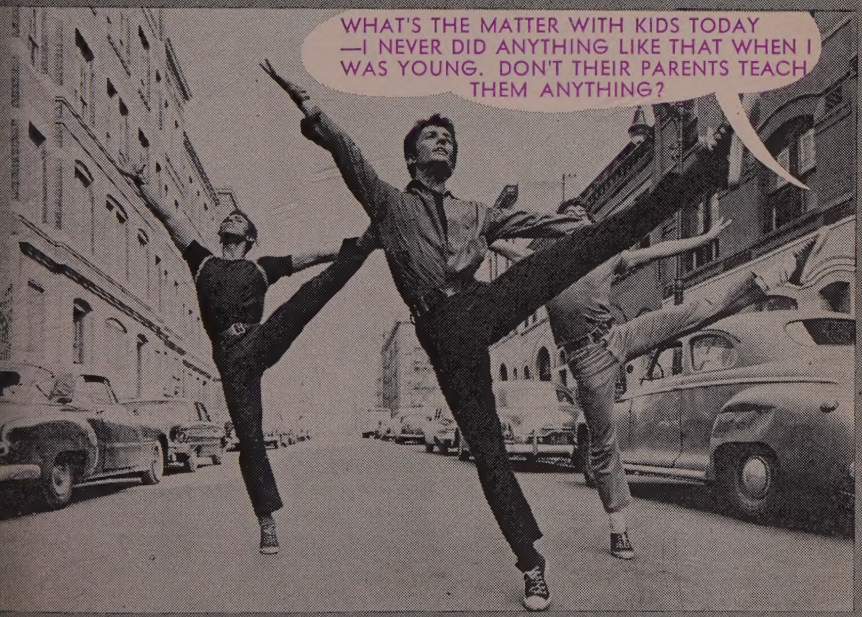
I'M TELLING THE TRUTH, "CHRISTMAS IN VIETNAM IS WONDERFUL!"
—J. W. Reiber / San Francisco, Calif.

I'M CRAZY? WHAT ABOUT THE GUY WHO DESIGNED THIS HOSPITAL GOWN?
—Thomas Rus / Endwell, N. Y.

THE SLEEVES ARE A LITTLE LONG, AND I'D PREFER IT IN A GREEN.
—Neil Gunn / Okla. City, Okla.

BUT I KEEP TELLING YOU I'M NOT JACK THE RIPPER. JUST ASK BING CROSBY. . . . NO, YOU'D BETTER NOT.
—Ralph Bayer / Salem, Va.

SNICKER FLICKERS



YOUTH INTERVIEW / a bigger look at sexual

Dr. Mary Calderone is a physician and public health specialist who is firmly committed to the cause of responsible sex education. She is co-founder and executive director of the Sex Information and Education Council of the United States (SIECUS) as well as a member of the Commission on Marriage and Family of the National Council of Churches and of the American Medical Association's Committee on Human Reproduction. Several months ago, a group of teens, representing YOUTH magazine, met with Dr. Calderone in her New York offices. Each teen had the opportunity to write out his question about sex education on slips of paper. The groups' questions and Dr. Calderone's frank and forthright answers, excerpted from a tape recording of their session together, follow:

What is the purpose of SIECUS?

SIECUS is a voluntary health organization. You may never have thought of sex in terms of health. Most people talk about it either in terms of dirty stories, or reproduction, or of something you shouldn't do. But, I helped to form this organization because I believe that sexuality is a part of your total personality, and its purpose is "to establish a person's sexuality as a health entity"—meaning not just your physical health, but your mental, emotional, and spiritual health; yourself as a whole person in this rapidly changing world. To carry out our purpose, we have gathered together 50 professionals: clergymen of the three faiths, sociologists, psychiatrists, pediatricians, gynecologists, psychologists, marriage counselors, and others. We have published a series of little study guides for sex education—not just a lecture on menstruation, but masturbation, homosexuality, the differences between male and female sexual responses, sex and pregnancy—these kinds of topics. The guides are authoritative, well written, and have good bibliographies. We feel that these are part of our job in doing education about sexuality.

We're beginning to use that term, *sexuality,* incidentally, because we've found that most people bog down on the word, *sex,* always thinking of it as intercourse. We're talking about something much bigger, of which the act may or may not be a part, depending upon the circumstances of your life, your age, appropriateness, and so forth. Nuns and priests, for instance, are men and women, not just neuters. They don't happen to express their sexuality in the genital way. Many of the rest of us don't either. We also have to recognize that some married people may not be fully sexual even though they may be having intercourse!

So, you see, it's a much more complicated field than it would seem to be at first. Lots of parents think this whole thing can be settled easily by just telling kids how babies are born and not to go out and do anything that might cause a baby to be born. They think that those two things are sex education, and it's going to stick. Well, obviously, that isn't sex education in the full sense of the word.

Do you think there is a real change in the attitude toward sex educa tion?

I am sure there is because in the three years SIECUS has been estab lished we seem to have stimulated such a change in attitudes that now, fo instance, there isn't a single major church denomination in the country tha isn't working in this field, as are the medical schools. This summer 28 medical schools sent faculty members to a seminar on family life and se education, because we've discovered that medical students and doctor aren't really educated about human sexuality, sexual behavior, and sexua problems.

When should sex education start in school?

Well, I have to go back of that question and explain that sex educatio doesn't start at any given age. It begins at the moment of birth. As soo as a baby is picked up by his mother he begins to associate the qualitie of warmth and tenderness and softness of skin and the female body odo and the sweet voice with woman. And, similarly, with the father—th skin and the beard and the hard muscles and the male body odor and dee voice—this is man. If the mother is warm and tender, not only to th baby, but to the father, that's a good association. A woman is a warm loving, tender person. But if the mother is hard and rejecting and hateful either to the baby or to the father—that is also sex education, negative of course. So, sex education begins at birth and never stops. Right no you and I are exchanging impressions of each other as sexual people. We'r adding to our store of knowledge, feelings, understandings of sexuality This is sex education. Whatever you read in the subways; the movies yo see; ads; how people behave to each other—this is all sex education

If you want to begin sex education in school—fine—but even five year old may be a little too late to correct some of the distorted impressions o sex and sexuality and behavior that young children have received. So, w have to begin sex education programs in the kindergarten. The good pro grams that we're becoming aware of, in churches and schools, are inte grating concepts of what a man is, what a woman is, how a man an woman relate to each other in the family, how they relate to each othe outside—at the kindergarten level and on, all the way through the 12t grade, and then on into college. You just don't stop learning about you self as a sexual person because you've graduated from high school or fro college or from medical school. You keep on learning and changing throug the rest of your life.

If sex education starts at birth, what happens if the father is not masculine type—or what if a child grows up with only one parent?

Not all of us have the good fortune to grow up in an ideal situation wit ideal parents—actually, nobody does. But, if we really want to help youn people grow up to fulfill their potentialities undistorted, then we have t deal with this question. How is society going to compensate for whateve

difficulties in early childhood the young person has had? I think the school can do a great deal to help young people. Change is never impossible; there is *always* hope, particularly if you get insight into your own difficulties and into the fact that everybody has sexual difficulties or sex-related difficulties. Part of understanding these difficulties and moving toward correcting them is discussion in the classroom with good books available and good counseling help from people you can trust.

Who is going to do this kind of counseling and teaching?

We're finding that almost every school has at least one person in whom the young people have confidence. It could be a Latin teacher, a phys. ed. coach, a home economics or English teacher, or the janitor, but in almost every school there's at least one person with whom young people instinctively feel they can really communicate. I don't know whether we could ever free the janitor to do this because he's too important in other ways, but schools are picking out the people who would be most qualified by their own personalities, their warmth, affection, and understanding of young peoples' needs, to be trained, and we're beginning to see workshops being set up all over the country. There's nothing magic about this, it applies to all of us. It doesn't require a PhD in anatomy or physiology—those factual things are easily found in books and charts. What is important is knowledge of how human beings tick and ability to be communicative and empathetic with them—then get the background of what it is we're really talking about when we talk about sex education.

Why do you think most schools are afraid to teach sex education—or if they do teach it, don't talk about some of the really important things that we are very much in the dark about, like homosexuality?

Most schools are not now afraid of sex education, but they are afraid they're not going to do a good job of it, so they're going slowly. They are well aware that this is a very important part of life and a school obligation, and they're going to move into it. If they've been afraid, it's because a lot of people think that when you do sex education you're going to be teaching about intercourse. Parents have the fear: "Oh, my children are going to be discussing intercourse in class and it's just going to stimulate them to go out and experiment." I always tell parents that you don't have to stimulate kids, they're getting that anyway all around them, and that, in essence, sex education is not going to be teaching about the act at all.

This applies, too, to other things like homosexuality and masturbation. Parents, and teachers too, often fear that if you teach about homosexuality it's going to lead somehow to young people becoming homosexuals. This just belies the facts. One of our pamphlets makes clear that nobody is ever seduced into being a homosexual or staying in the homosexual orientation. Most people go through a phase of having some homosexual feelings or even some homosexual behavior; it's perfectly normal and they move out of it. But nobody is born a homosexual. You don't come into the world a

Dr. Mary Calderone is executive director of the Sex Information and Education Council of the U. S. Two of YOUTH's interviewers were Truman Parker, White Plains, N. Y., and Irma Rodrigues, New York City.

homosexual or a prostitute or a narcotics addict—or even addicted to coffee or food or cigarettes—you become so by the life and family experiences in early childhood.

Homosexual behavior is one of the many ways people express themselves that may reflect their childhood upbringing—perhaps the fact that they did not have a father, or had a father who didn't play much of a role in the family or a mother who was rather dominating or perhaps, a father who was very strong and cruel and a mother who was very weak—some imbalance in their relationship. Parents don't have to be afraid that their children are going to become homosexual by reading about it or learning about it. Quite the contrary. They might be helped to understand their own feelings in such a way that they would choose not to go in this direction.

Has anything been done to make sex education interesting? In our senior year, we had a teacher who read to us every morning, then we had a taped lecture which was fairly interesting, and then we had a film. That was our sex education for high school.

This was probably stuff you should have had in seventh or eighth grade. We've found that much sex education materials downgrades the kids' intelligence. I think in 12th grade you should be reading books that will maintain your interest, sound factual knowledge in well-presented form. There could be lectures by specific authorities, and audio-visuals, just as you have it in other subjects. Then the school library should back this up with good original-source material

Vhy do you hear so much about sex education recently?

A number of reasons. First, people's sexual behavior has begun to nange, and this has led to a considerable amount of anxiety. People are ery much aware, for instance, of teen-age pregnancies. I always have to mind people that figures can be interpreted many ways—there are more en-age pregnancies, but the percentage hasn't increased significantly; ere are just more teen-age girls. But, it's a tragic thing to have a teen-age egnancy. The child is born unwanted. The girl and the boy may be rced into a marriage which ruins their chances for education, and will most inevitably end in divorce because teen-age marriages have a much gher divorce rate than later marriages. So, there's a lot of anxiety on this ore.

Also, I honestly think interest has grown simply because SIECUS said mething that people have been feeling, but haven't been able to put into ords: sex is a very important part of our lives, too great to mishandle, o great not to know about or understand. It's as worthy of study and search and understanding and respect as any other part of our lives and s high time we treated it that way.

read in the N.Y. *Times* the other day the rate of virgins in college s going down and the rate of people who are having sexual inter-ourse is going up considerably by something like 50%. Can you give ne an explanation of this?

It's not quite that much. But, this is what I was saying: behavior is nanging. And it isn't only in college. It's in all classes of society. We now about college, because it's easy to study people in college. But that port was right, behavior *is* changing, there *is* more actual intercourse, and e feel this is moving down into the high school level.

The business of SIECUS is not to judge—to say this is good or bad or ou should or you shouldn't. Our business is to find out the truth, talk bout it, and get various learned groups to discuss the possible effects on e individual and on society. What effect does pre-marital intercourse ave on later marriage? If a man or a woman have had pre-marital inter-ouse with each other or with somebody else, will they be more liable to unfaithful in their later marriage?

I think that if we could establish a relationship between early sexual tercourse in girls and a higher rate of cervical cancer, for instance, this ight be important to establish. We all know that there is a clear-cut re-ionship between smoking and cancer of the lungs, and just as clear-cut relationship between cancer of the lungs and the age you started to smoke. ere is a hint that this same relationship could apply between early inter-urse in girls and later cancer of the cervix. It could be very important we could establish this, not because we would say "Pre-marital inter-urse is wrong because it can cause cancer of the cervix," but because with ose facts it would still be up to you to decide what's right and wrong.

You make the choices. Young people are making a choice every day r garding smoking. It's fascinating that, in the face of the proved relationsh between smoking and cancer, the rate of beginning smoking in teenage is higher today than ever before. Thus, no amount of our telling you i right or wrong is going to make you change your behavior. You're the on ones who can do that. The job of an organization like ours is informatic and education; decisions must continue to rest with the individual.

Do you think there really is a new morality or do you think th magazines are trying to make our generation seem different fro others when there really isn't much of a difference at all?

Well, I'll have to tackle that one because there is a difference. The wor is different. In my generation there were non-conformists, people who we to bed together, homosexuals. But, I agree, the movies and magazines c try to paint your generation as different, and I don't agree with that all. I think of each one of you as an individual facing a brand new, uniq world that has never existed before, and will, quite literally, not be t same world five years from now.

Your generation is trying to establish a morality based on facts, not c mythology. And the churches are right with you on this, maybe not son individual church people whom you know, but in general. They are anxious to find answers to these perplexing questions as you are. But, you're talking about the "new morality" that the movies and magazin accuse you of, as if you were all going to bed with each other all the tim that's for the birds, because it isn't happening. Some people are doing yes. But that is not what we mean by the new morality.

Can there ever be too much sex in one's life or too little?

Well, you have to qualify this. What do you mean by *too much se* Do you mean intercourse? Too much masturbation? Too much dreami about sex? Too much reading about it?

There's no question that as we grow up, we can become obsessed wi sex. It can be just the biggest thing in our lives at given moments. N question about it. Certainly, I think in adolescence this happens, and the early 20's. Young men are at their peak of their sexual power in th late teens and early 20's, and then it's perfectly normal for sex to play major role in their thoughts, feelings, and actions. What is important how you handle it and the reasons for it.

The physical damage that's done is practically non-existent. Quite lit ally, you cannot have masturbation, let's say, to orgasm so much that it w damage you. It won't, because it can't, because the body has protecti mechanisms so that you just cannot have another orgasm until it's rea so it's not possible to damage yourself by having too much actual physi sex.

But, there's no question about it, it can take an excessive role in your l so as to exclude other very important factors—and in this way it could

amaging. Or, you can use it as an escape, and some people do, just as ther people might turn to narcotics or alcohol or too much reading of comic ooks.

As for too little—you could, because of your upbringing or fear—really estrict yourself from having any sexual experience at all. You could repress ny desire to masturbate. You could repress any desire to date or to have ne usual simple necking experience that I think all young people have quite ormally. You could eventually repress a desire to have intercourse with omebody you love very much. The damage would not be in the repression, ut in the reasons. Why are you doing this? Why are you denying yourelf? What are you substituting for this? Again, if some of these questions ecome severe, a young person might need to seek counseling from a good ource: a high school counselor, marriage counselor, psychiatrist, and so orth. You have to really know what you mean when you ask these uestions.

n a course we had one of the lecturers kept hammering in "reression is good"—would you agree with him?

Nobody is damaged by doing without sex. This is something young men ever, or rarely, seem to understand. They think they're really going to ll ill and possibly die if they don't have sex! I know they will feel like is, and so will many girls. But you really won't fall ill, and your brains on't "explode," as some young men really believe! Repression itself, if it done in a healthy way, with a healthy understanding, is not going to hurt ne person. You don't have to have sexual expression to be a healthy pern. Many people are unhealthy who do have sexual expression. It all omes back to motivations, how you use your life, and your understanding it as a process.

Learning how to use any vital life force is good for you, and if that volves repression at a given moment, it's good for you, but you'd be denyg yourself some of the great things in life if you just went out and reressed everything for the sake of repression.

I use the simile of learning to drive, which isn't just learning how to press ne accelerator. You don't have to learn to do that, really. But you can't ress the accelerator until you've learned how to use the braking system, ow the car acts under certain conditions, how it corners, how to judge ne speed of approach of other cars, how to apply the rules of the road—l these things. *Then* you can press the accelerator.

Vhat do you think of going steady in high school?

I don't see any reason why you shouldn't go steady provided you don't t it interfere with your own growth and development and the growth and evelopment of the other person. There are many people who go steady nd use the other person as a crutch. A girl likes to go steady because at means she has a date, a man at her beck and call. He's supposed to pport her in her social life. And, it could work the other way around—

a boy who is insecure could lean on a girl. I don't think this is a reas for going steady. I think going steady at any time of life should have do with your interest in the other person and the other person's develo ment, and how you can tie yourself into that development, always wide ing horizons for yourself and for the other person.

Going steady also has to do with the process by which you seek o find, and persuade your mate—courtship. Animals have specific courtsh patterns. Some cultures and societies have specific patterns—you send a r flower and it means one thing: a white flower means another thing. Eve body knows at any given moment where you are in your courtship. B not in our society; you have to make your own patterns. Going steady one of these patterns you've worked out. But some of your courtship p terns are not terribly smart. The courtship pattern that says at the a of 14 you can go out alone in a car with a boy is pretty dangerous, becau you can get into situations that at 14 you're not able to handle. And t same thing goes for boys.

What happens when adults don't like these courtship patterns. y they are justifiable to the young people?

Young people haven't always acted wisely with the freedom we've giv them, and they're beginning to demand over-freedom. You've heard *over-kill.* Well, you can have over-freedom, too, for the specific age at wh you are. There's a lot of discussion on college campuses about visiting each other's rooms, and in some colleges, students have demanded to open privileges and there are even some mixed dormitories. In these c leges, there is suddenly a sharp rise in the rate of pregnancies and abortio Surely, this isn't desirable. There has to be a meeting here in terms responsibility. I personally would like tremendously to free young peop but they have to show me they're ready for this freedom. This is a tw way street. I mean, is that reasonable? I'm not happy when kids y age are involved in pregnancy. I think this is terrible, because obvious these people have not been responsible. First of all, they haven't used c traceptives. Secondly, they haven't acted in such a way that society c say, "I can have confidence in you as a mature person. You can m decisions." Now, you can come back to me and say, "Well, then, the tr is not to get caught by a pregnancy." Maybe that's what it seems I'm s ing, but I'm saying much more than this. I'm saying that two people h an obligation to show total responsibility on behalf of each other bef they go into this relationship—and I'm not convinced that a 16-year- girl is really ready—maturely, emotionally—for intercourse. And I thin boy who cons her into it is also immature.

What do you think of *Playboy* and the playboy philosophy?

The *Playboy* philosophy implies that a woman is a thing, a toy, a pleas for man, and when he gets tired of one toy he can get another. Obviou this isn't very healthy for either side. I think it dehumanizes the man

nuch as the woman. But the maga-
zine does publish significant articles
nd I think Mr. Heffner is a broad-
minded person who likes to support
dialogue and air difference. He has
donated money to SIECUS.

If I had boys, I'd have *Playboy* in
he home. You're not going to be
changed by a magazine and I'm not
cared of pornography. The stable
person can take pornography, can en-
oy it, can get a bang out of it, and
hen leave it. The unstable person
vas unstable to begin with and he's
going to use pornography the way
ne might use alcohol or something
else. The one thing I do fear are the
comics that link sex and violence.
That I fear. It is terribly dangerous.

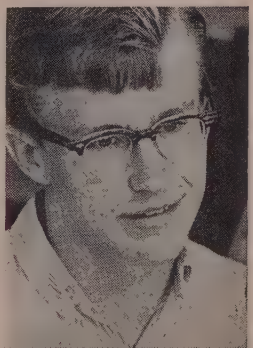
What are some good sex morals?

I don't see how you can single sex
out and say "We have a morality
hat's specific to sex, but it doesn't
apply any place else." If you're a
moral person in your relationships
with people, you'll be a moral person
sexually. I know that there are some
pre-marital sexual relationships that
are more truly moral than plenty of
sexual relationships in marriage where
one person is only using the other.
You have to define what you mean
by morality, but I don't think there
s one special to sex.

**Why shouldn't teenagers have in-
tercourse? If two unmarried peo-
ple have talked together and de-
cided to have intercourse and
have the contraceptives they need,
why shouldn't they go ahead?**

I'll bite. Why? Why not? But, of
course, there's more to it than that.
The thing is I'm not going to be the
one to tell them either to go ahead or

Three of the participants in YOUTH's interview with Dr. Mary Calderone of SIECUS were Cathy Colman, Mark DeTurk, and Craig Smith, all of Garden City, Long Island, N. Y.



not to go ahead, for the only two people who can answer that question ar themselves. On the other hand, we have an obligation to give you th education and information that will lead you to make really good decision for yourselves. It's our obligation to provide you at least with some of th reasonable alternatives to going to bed together. One of the phrases yo used there was "and have the contraceptives they need"—you'd be amaze how many young people don't use that phrase either in their actions or i their discussions. All they talk about is going to bed with each other.

Sometimes they say, "if we really love each other."

Again, you have to get into a discussion of what you mean by love. Wha is love? Are you mature enough to know what love is? I wouldn't know whether you are; I wouldn't ever have any way of judging. But it is you obligation to discover whether or not you know what the word "love" i what it means, what it entails, and whether you're ready for it.

What are some things that can equip a teenager to make this kin of decision?

First, you should know about the maturation process—how a newbor baby turns into a mature, full-grown individual. We're used to saying t a girl, "You've menstruated. Now you're a woman." Well, she's not at al All she is is ready to reproduce, but she's not a woman in the sense of bein a sexually or emotionally mature person. The fact of puberty in a bo doesn't make him a man ready to assume the responsibilities of a man— all he is is ready to reproduce. He's not even ready to perform sexuall He can obviously have intercourse, but it's a mistake to think that he ca take the part of a man sexually, for that means being able to bring h sexual partner to her full capacity to respond—and this does not come a the age of 14 or 15 or even 18 or 20. Many women never learn full sexu response until they are 25 or 30.

Men and women respond differently; they mature at different rates; an the capacity for sexual response is different at different ages. Men hav their highest capacity in their late teens or early 20's. Women reach the highest capacity in their 30's or 40's or 50's. People should understand th this can make for difficulties at both ends of the scale in marriage.

Of course, there's the whole factor of the third party—the potential unborn child. Are you ready for this? What are you going to do wit this baby if it arrives? Well, you say you have the capacity to use contr ceptives, but, it takes a certain amount of emotional maturity to use ther We find many young people who say, "Oh, we can always use contr ceptives," and then don't use them. They don't have the emotional maturi to use them consistently. These are all facts we can substantiate.

Why are girls the ones who have to set the limits?

This is connected with the stereotyped idea that the boy or man is th aggressor. How did we get to this place where the "ideal" American ma is looked upon as the go-getter, aggressive business man who gets his ga This is why it's important to help parents understand that a good sex educ

ion course in the schools will be discussing exactly this question. What kind of male is going to be required in the society we're moving into?

I'm amused by the people who get upset by the young men who are wearing beards or long hair. I rode on the subway the other day opposite a young man with beautiful delicate features, a beard, and long hair—and I thought, this is exactly the way Jesus has been painted through the centuries. You see how inconsistent and hypocritical we are! Right now, frankly, I think we measure the value of a man in terms of the number of dollars and women he can make. Is this really how we're going to measure a successful man, in the world that we are moving into?

Are you saying you think the image is changing?

Yes, I think young people themselves are changing it. Now, girls are much freer. A girl can put on blue jeans and messy old shirts in the morning and act like a man if she wants to—play sand-lot baseball, or whatever—and in the evening, wear a glamorous dress and a wig. She can change. Nobody criticizes her. Right? But, men are held to a rigid pattern. "Boys don't cry. Boys don't dance. Boys don't play with dolls. Boys don't paint. Boys don't write poetry." This attitude is interfering with the development of sensitive, emotionally-developed men.

How do you go about setting up a sex education program?

By encouraging the community to do it—churches, doctors, parents, educators, teachers, social organizations—a group will form and will start discussion groups and planning, and eventually, the whole community knows what sex education program it is ready for. There's no problem because everybody has been involved in planning and understanding. This is the way we like to see it, because in that process the grownups have also gotten the education, and they are the ones who need it most. You know that.

Are you saying that reproduction isn't a part of sex education?

It's one part that should have been accompanied by the time you were 12. By the time of puberty, you should be discussing the whole psychosexual maturation process, not just reproduction. Reproduction really isn't sex—it's the end result of a sexual act. You see, sex education really relates to the kind of human being you are as man or as woman. How do you relate to other men and women? This is sex education—the roles of men and women—including, of course, the sexual ones. How do you bring children up in such a way that they become mature men and women? You're going to be parents in a short time and you ought to be discussing these things.

What kind of men are going to be needed in the new world? What kind of women? How does the change in women's roles affect men? Men are reacting violently to the fact that women are becoming people. Men are saying, "You women are too aggressive. Get back in your boxes and stay there." Meaning the home. And yet, do you realize that if every working woman walked out of her job on a given day, our economy would stop? And you could take all the unemployed men in the country and put them

in those jobs and they wouldn't be a quarter filled. So, what are you goin to do? Women must work. They're needed. They're part of the world.

Where can I get help, not only about the facts of sex, but also abou forming healthy attitudes and standards regarding sex?

That really is a good question. I think young people should be encour aged now to pose this question in their communities. In a high schoo where nothing is being done, the young people as a group should stand u and ask this question and should write out some of the questions whic they have—a list of questions like you're asking here, for example. Com munities need to see them. Your clergymen, your doctors, your teacher should all be involved in getting you this kind of help. The harm come when you don't know the answers to the questions.

There are excellent books—Eric Johnson's *Love and Sex in Plain Lan guage* is good for either junior or senior high school age and for senior high there's a book by Richard Hetlinger, *Living with Sex, the Student's D lemma.* He's a professor of religion and former chaplain at Kenyon College

Do you think it's right to teach sex education in church?

I guess the churches have the answer to that. The Bible is full of sexua incidents—they need interpretation. I've had kids ask me, "Why doesn my church explain to me why Lot's daughters got their father drunk s that he would lie with them and impregnate them?" A perfectly good ques tion. Why didn't they ask their ministers? And the episode of David an Bathsheba, as well as Suzanna and the elders—it's all there. Human natur hasn't changed very much.

The point is, whether in church or school, to have basics in which yo definitely master the factual knowledge that's available on physiology an anatomy and sexual response. Then, you're able to discuss it in history o literature or Bible study, wherever it comes in. For instance, if you're dis cussing *The Scarlet Letter*, it's a very good place to discuss illegitimat pregnancy, the possibility of abortion, who gets punished for an illegitimat pregnancy these days, and so forth. You begin to understand the thing that motivate other people and you can then decide, "I will be motivate to do likewise, or motivated to be different."

Can you prove that sex education is right or wrong?

That's a silly question, isn't it? As a matter of fact, a lot of people wan to know what will be the result of sex education. Can you prove that ou kids won't go out and try all the things they talk about in the sex educatio class? I always come back and say, "Well, now, in a Sunday school cla you can examine the students on what they've learned about facts: th facts of Jesus' life, the apostles, the Bible, but how are you going to measu their faith?" That you can never measure. Nobody can. You have to tak it on trust. So, how are you going to measure attitudes in a person unt the moment when they put those attitudes into practice by their action You're never going to measure the attitudes. You have to have faith in thi You have to believe in people, in their ability to use what you give them.

touch & go

PRAISE FROM OHIO

I would like to thank you and commend you on your August publication of YOUTH. It is a very sensitive and worthwhile magazine and some of the contents are truly beautiful.

I have just turned 21, but I appreciate reading my sister's copies to get insights into today's problems and a different slant than you find in other magazines. Keep up the good work.—*K. H. / E. Canton, Ohio*

I appreciate very much your honesty in facing issues that mean something to me. I cherish each issue of YOUTH; many others do, too. Each copy goes from hand to hand in our dorm.—*E. A. / Cincinnati, Ohio.*

WAS LUCKY!

The July issue of YOUTH was just what I was looking for. It provided the advice I needed. Frankly, if it wasn't for this issue of YOUTH, I would be in a lot of trouble! My steady and I had been going together all summer and we were beginning to get too serious. At first when he suggested we go all the way, I refused. But, as it seemed to mean so much to him, my resistence lessened, and before I realized what we were doing, it was too late. I was scared, but we were one of the very few "lucky ones" who didn't get into trouble. But as "Bonnie" in your article on unwed mothers said, you don't realize what a chance you are taking until after you've taken it. I only hope by writing this letter some other girl or boy will get the message before it's too late—*Name withheld upon request.*

I'M HIGH ON LIFE

I should like to give you a view in response to the acid-head generation: I do not wish to criticize, I dearly love some members of your sub-culture. I would simply like to say, you don't need pot, pills or acid to experience. I am super-straight. I don't even chew gum. I have experienced. I have been high—high on life. I can't see things which are not, but I can envision. I use my eyes to see beauty in places where some people say there is nothing.

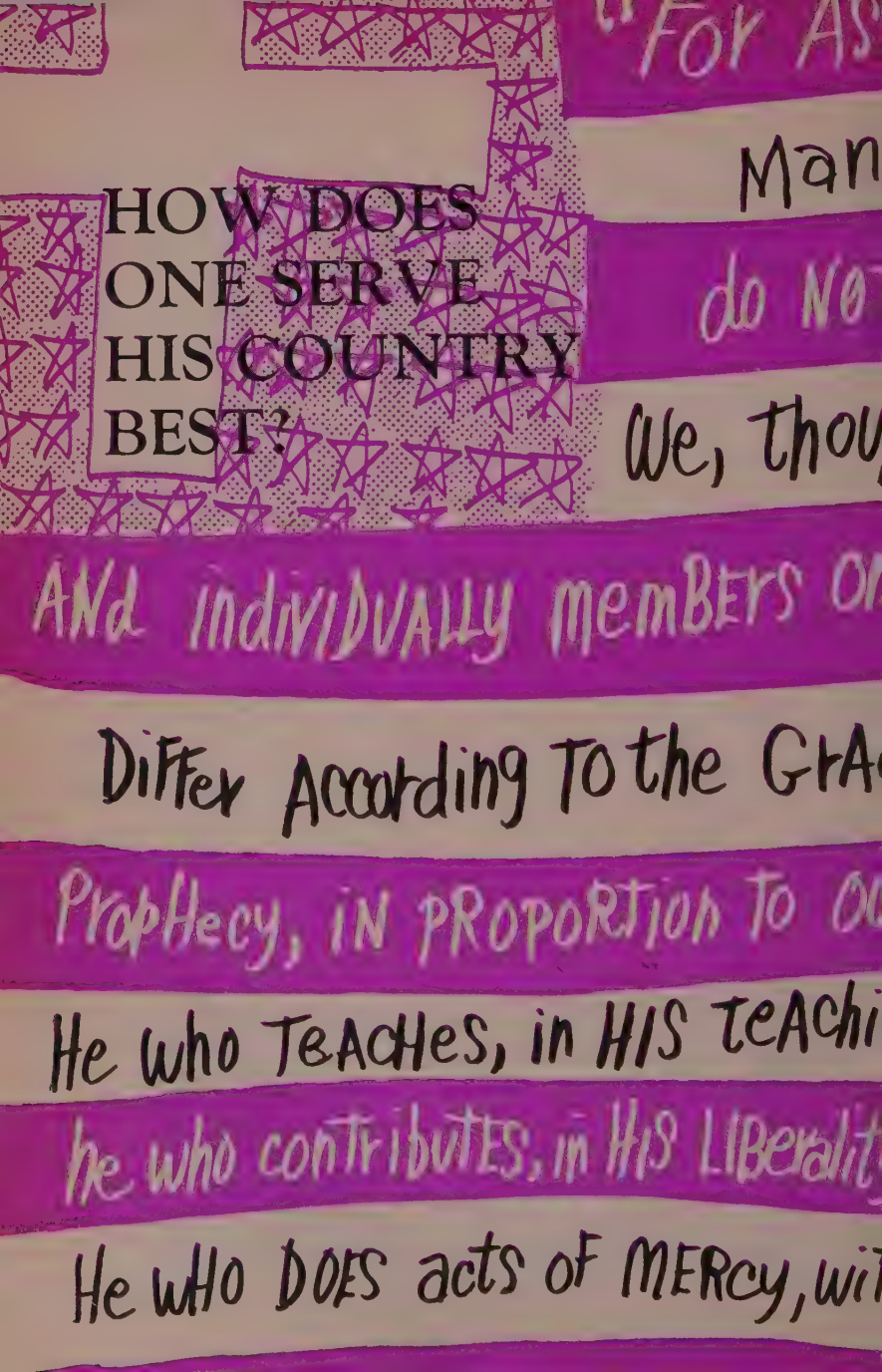
I never have, and never will, drop out of the society which has disappointed me. Because I, as a part of that society, have disappointed myself. So I love. Love can and does bend peoples' minds.—*A. B. / Duxbury, Mass.*

NEW SUBSCRIBERS BY VOTE

Enclosed find a check to cover 16 one-year subscriptions.

At the start of this school year, my Junior religion class decided upon eight periodicals, each with some religious orientation, which could be of some assistance in our class discussions. Some copies of each periodical were obtained and taken home by the students. After they had a chance to acquaint themselves with the magazines, a vote was taken to decide which magazine best met their interests and would best serve the aims of the religion course. As you can see, YOUTH was chosen. From the quality of the issues I have seen, I think they have made an excellent choice. I hope that in the future you will maintain this quality.—*Bro. T. S., S. M. / Charlotte, N. C.*

HOW DOES ONE SERVE HIS COUNTRY BEST?



ne Body we have
embers, and all members
ve the same function, so
any, are one Body in Christ,
f another. Having gifts that
ven us, let us use them: if
th: if service, in our serving;
who exhorts, in his exhortation,
who gives aid, with zeal;
eerfulness."

Romans 12:4-8

You serve your country best by striving to bring its practices in line with its precepts

BY LEWIS I. MADDOCKS / Have you heard about the man who thought he was dead? His friends tried their best to convince him that he wasn't, but they got nowhere. They sent him to a psychiatrist who tried his best to convince the man he was alive, but without success. Finally he said, "Let's look at this thing logically. Does a dead man bleed?" To which the patient replied, "Of course not." The psychiatrist then cut the patient's arm with a knife and as the blood flowed, said, "See?" To this the patient answered, "Well, what do you know about that! Dead men *do* bleed!"

Many of us are like the patient. We believe what we want to believe or have believed for so long that all the logic and evidence to the contrary makes no difference. Often this refusal to change cherished beliefs is due to the fact that they were the result of emotional attitudes rather than logical reasoning in the first place. The best example of this is in our attitudes and fears which keep us bound to bigoted, prejudicial attitudes abou Negroes and / or other racial and religious minority groups. It is not only in human relations, however, that we are guilty of narrow close-mindednes It is also evidenced in our attitudes regarding such important virtues as loyalty and patriotism. This is especially true when, in time of war, we equate loyalty and patriotism solely with service in the armed forces.

Let's look at what loyalty and patriotism involve. Can we define them as attitudes which support our government's policies no matter what those policies are? Obviously not. This would make them mean subservience to the state and blind obedience to its orders. Few would say, for example, that loyalty and patriotism demand that the citizen must support a totalitarian, police state. Suppose we define them as unquestioning support of a government's policies when the people have had a voice through representatives in determining what those policies are. Two points should be examined here. In the first place, even in a democracy, the people should not be required to accept without question the decisions of their representatives. A democracy requires not only that policies be determine by the people's representatives but also that those who disagree with the policies be permitted to dissent and express that dissent through speech, press, petition, and non-violent demonstrations. This means, therefore, that there may be times when it is more loyal to dissent than to obey, (unless one assumes that the majority will is infallible).

In the second place, in the area of foreign policy, it is very difficult for the people's will to be known or its influence to be felt—especially when the nation is at war. Let me illustrate this point: When I was teaching an American Government course, I used to point out that although the Constitution says that only Congress can declare war, this didn't mean much because the President, in his role as Commander-in-Chief of the armed forces, can send troops anywhere in the world he feels necessary and have

'You Sent for Me . . . Mister?'

Cartoon by Darcey, Houston Post

ıem engage in war without a declaration of war from Congress. (With ur involvement in the Vietnam war, this point hardly needs elaboration.) then used to say that there was still a final check and that was by the ongressional control of the purse strings wherein Congress could stop war by simply refusing to pay for it. Well, even this check no longer xists because once American boys are fighting a war, very few members f Congress would vote against military appropriations to send them the ms and other military hardware they need to fight it successfully.

In the light of all this—what does patriotism and loyalty require f us? They do not require blind obedience to the dictates of the ate. They do not require silent acceptance of policies one believes wrong -even policies arrived at democratically. They require us (1) to speak ıt against injustices where we believe our government is guilty of fostering or failing to eliminate it; (2) to speak out in defense of our government hen we believe its actions are just; (3) to serve in its military forces when e believe its cause is just (unless we are absolute pacifists) and be ermitted to refuse to serve when we conscientiously believe its course is ıjust; and (4) to work toward the protection and preservation of the rinciples of freedom and equality which are engrained in our religious faith ıd democratic heritage.

What this all means is that one serves his country in many ways. In ne of war, it is as patriotic for a conscientious objector to oppose a war e believes unjust as it is for a soldier to fight a war he believes is just. At l times it is more patriotic to take part in the struggle for equality of portunity for all which our political system and heritage preach than to

Is loyal opposition more patriotic than blind obedience to what is unjust?

involve oneself in the selfish struggle for personal material gain. It is more patriotic to oppose an unjust government and its policies than it is to follo those policies blindly. The true patriot works to see that our government' actions are consistent with the promises the Constitution contains just as the true Christian works to see that his individual actions are consistent with the faith the Gospel teaches.

In the novel, *The Robe*, the Roman hero, Marcellus, is accused by the Roman Emperor, Caligula, of disloyalty to the Roman state because he became a Christian. In answering this charge, Marcellus replied that he may be disloyal to what the emperor stood for, but he was not disloyal to what Rome stood for. By the same token, one serves America best by supporting what its Constitution stands for even if by so doing it may resu in his opposing the policies of his government.

In addition to exercising one's right to dissent to military policies he believes to be unjust, one *may* serve his country by working in various forms of alternative service. Whereas a man in uniform fighting in Vietna is demonstrating his loyalty, it is also true that a young man who gives a part of his life to serving those in need at home through VISTA or abroad through the Peace Corps, is also demonstrating loyalty to America by contributing to the fulfillment of the American promises of opportunity, liberty and justice for all. There are, of course, many other ways one may serve. The point is, that one serves his country best by doing what must done to safeguard its liberty, to protect and preserve its security and to make the freedom and opportunity it promises, benefits which all mankin can experience and enjoy. The attempts made to accomplish these goals are the true expressions of loyalty and patriotism and no one can say that there is only one loyal or patriotic way to achieve them.

In conclusion, this is not an article in support of anarchy—it is on how one serves his country best. One does not serve his country by refusing t fulfill his obligations to it. The point is, however, that in serving it, he no be assumed to be loyal only if he serves it in uniform. President Johnson, who is often critical of those who oppose the war in Vietnam, spoke truly in his Loyalty Day Proclamation when he said, "Enlightened loyalty requ that each citizen take the trouble to learn about, to discuss, to think throu the critical issues of our time. Enlightened loyalty demands a commitmen by the citizens to the daily life of his society. He must constantly strive t bring American practice into accord with American precepts." ▼

DR. LEWIS I. MADDOCKS / "Lew" Maddocks is the Washington secretary of the Council for Chr Social Action of the United Church of Christ. He has written many articles for YOUTH. A special let containing the best of these, entitled "To Understand Our Democracy," is available for 25 cent copy.

HAVE YOU MOVED?
ARE YOU MOVING?

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NOV. 11—**A BELL FOR ADANO / Hallmark Hall of Fame: drama based on John Hershey's novel. (7:30-9 p. m.)**

NOV. 15—**ANDROCLES AND THE LION / Richard Rodger's musical version of George Bernard Shaw's comedy. (7:30-9 p. m.)**

NOV. 17—**AMERICAN PROFILE: THE NATIONAL GALLERY OF ART / A revealing look at the art treasures of the National Gallery of Art in Washington, D. C. (10-11 p. m.)**

NOV. 21—**ONE NIGHT STANDS / A view of the life of entertainers who tour the country. (10-11 p. m.)**

NOV. 21—**GAUGUIN IN TAHITI: THE SEARCH FOR PARADISE / CBS News focuses on the impressionist painter's years in Tahiti (10-11 p. m.)**

NOV. 24—**TIJUANA BRASS / Herb Alpert and the Tijuana group (8:30-9:30 p. m.)**

NOV. 27—**CAN YOU HEAR ME? / News documentary exploring the problems of the deaf. (9:30-10 p. m.)**

DEC. 3—**AMERICA AND THE AMERICANS / Henry Fonda narrates a program based on John Steinbeck's recent non-fiction book. (10-11 p. m.)**

DEC. 4—**SAINT JOAN / Hallmark Hall of Fame presents Shaw's drama. (9-11 p. m.)**

DEC. 6—**ALADDIN / A new production by the Prince Street Players. (7:30-8:30 p. m.)**

DEC. 8—**THE NUTCRACKER / Christmas ballet performed by members of the New York City ballet. (7:30-8:30 p. m.)**

What is a youth ministry about? Life.
I will accept nothing less than life from you.
You will accept nothing less than life from me.
Our Lord offers nothing but life.
What's a youth ministry about? Life.
Black life. Young life. Christian life.
Poor life. Rich life. Ghettoized life.
Free life. Growing life.
Pulsing life. Maturing life. Dancing life.
Sacred life. Serving life. My life. Your life.
James Brown
Soren Kierkegaard
Harry Reasoner
St. Paul
James Baldwin
Eugene Carson Blake
life . . . life . . . life . . . life . . .
life . . . moving . . . stretching . . . got to understand . . . get it together . . . get on top . . . see clearly . . . know for myself . . . forget myself. And all in his Name and with his Blessing, and that is good news. —Randy Evans